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NAPOLEON III.

THE MAN OF PROPHECY;

OR, THE

REVIVAL OF THE FRENCH EMPERORSHIP ANTICIPATED FROM THE NECESSITY OF PROPHECY.

BY

G. S. FABER, B.D.

MASTER OF SHERBURN HOSPITAL AND PREBENDARY OF SALISBURY.

"And none of the wicked shall understand; but the wise *shall understand*."—*Daniel* xii. 10.

FIRST AMERICAN FROM THE SECOND ENGLISH EDITION.

NEW YORK:
D. APPLETON & COMPANY,
346 & 348 BROADWAY.
1859.

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TO

SIR HENRY MARTIN, BART.

MY DEAR SIR HENRY,

There is no person, whom, with more perfect satisfaction to myself, I can invite to accompany me in the prophetic consideration of a very important subject, THE REVIVAL OF THE FRENCH EMPEROR-SHIP.

From our frequent correspondence, I am assured of your deep interest in it: and our long friendship has taught me to appreciate the soundness of your judgment.

Through a love to my country, the topic is, to me, one of deep interest: and I well know that it is scarcely less so to yourself.

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This difference, however, there is between us.

You, at your age, may well live to see the fearful events, which, if I mistake not, are now so rapidly coming upon us: I, on the contrary, in my eightieth year, shall most probably be taken away from the evil to come.*

That evil *is* coming, I make no doubt: but it is evil introductory to great good.

When the predicted Antichristian Confederacy shall have been broken, and when (as was the judgment expressed to myself, many years ago, by the late eminent Bishop Horsley) its mighty armaments shall have perished between the seas in the mountains of Palestine: *then* will be inaugurated that holy and happy period, which is usually distinguished by the name of the Millennium.

In truth, unless the now too plain obstacles were removed, the introduction of that happy state upon this earth would be

* [Mr. Faber died January 27th, 1854.]

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a *moral*, not to say a *physical*, impossibility. Some good men have imagined that, by the gradual increase of knowledge and religion, we shall glide, as it were, imperceptibly into the promised purity and felicity of the thousand years. But Prophecy speaks a very different language. Our Augèan stable must be effectually cleansed, before the World can be fit for the reception of a Pure Universal Church: and the appointed instrument of cleansing is widely-spread tribulation.

In this short Treatise, my object has been to avoid all declamation. I have wished to discuss the subject in a closely-demonstrative form: working, throughout, from HISTORICAL FACTS; and taking, as my general basis, the declared PALMARY FACT, that, in the time of St. John, the Roman Head or Polity, described as the immediate predecessor of the last of the Seven Roman Polities, was in actual existence. Diffuseness and declamation are here manifestly out of place. If we wish

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to *convince*, we must severely, perhaps almost scholastically, aim at PROOF.

The general fault, so far as I can judge, of modern commentators on Prophecy, is their rapidity of jumping to conclusions.

Such a mode of writing may perhaps satisfy those, who, to save themselves mental labour, are inclined to take things for granted: but a sober inquirer after truth will eschew superficial statements and rash conclusions, too many of which it has been our lot to witness. He will demand, that a process of SIFTING should be adopted: and, if he encounters the very reverse, he will incline to a strong feeling of the *Incredulus odi*. To be useful, a man must not covet a shallow and really contemptible popularity. He must aim at better things.

Believe me, my dear Sir Henry,

Yours most truly,

G. S. FABER.

Sherburn House,
Dec. 10, 1852.

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PREFACE TO THE AMERICAN EDITION.

In republishing, at this time, 'The Revival of the French Emperorship,' by the late Rev. G. S. Faber, no apology is needed.

The striking verification of the prediction concerning the Revival of the French Emperorship, made so long ago as the year 1818, as well as the startling *announcements* concerning a *general European war*, make Mr. Faber's work especially interesting at this crisis; while the author

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of the 'Sacred Calendar of Prophecy,' and of the works on 'Election,' 'Justification,' etc. etc., is sufficiently well known to guarantee any production of his pen from being the mere visionary speculations of a prophetic enthusiast.

Whether they agree or not in its conclusions, the readers of this little work will be constrained to admit the force and perspicuity of the style, and especially the coherence which binds every part of the argument together into a consistent whole; while none can deny the singular and literal fulfilment which history has already given to some of Mr. Faber's predictions drawn from the word of GOD—nor fail to notice how events seem even now shaping themselves, in the way he had indicated so long before.

The madness and folly of the Millerites, the wildness and absurdity of some pro-

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phetic expositors, has brought discredit on the whole subject of prophetic study; but if it be not presumption on his part, the Editor would beg leave to call attention to a *distinction* on this point, with which he has been often struck in reading the word of God, and which seems to him too much overlooked, that is—that while all knowledge of the *Last Day* is reserved as one of the secrets of the Most High, yet certainly it seems to be a scripture truth (Dan. xii. 10, 1 Thess. v. 4) that the spiritually wise *shall recognize the troubled events which precede.* Any other view than this is inconsistent with the solemn declarations of our Blessed Lord to His disciples, as to the signs which foreshadow His coming.

For surely no devout mind can entertain the idea for an instant, that his Saviour would be so explicit in giving

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warnings which *when the time came* could not be understood, or in noting signs which could never be perceived!

In conclusion it may be remarked, that a few foot notes have been added which are distinguished by brackets, and that an addition has been made to the title of the work, as the original one of Mr. Faber does not so well announce its peculiar character.

NEW YORK, *June* 11th, 1859.

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THE

Revival of the French Emperorship.

THE interpreting Angel, who revealed to St. John the Mystery of the Harlot and the Wild-Beast that carried her, declares, as the prophet himself had already declared in a former Vision, that this Symbol of the Secular Roman Empire was distinguished by his having Seven Heads or (in plain English) by his being successively under the government of Seven Forms of Polity. He then subjoins: that Five of those

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Forms had fallen,* that One was at that time in actual existence, and that the Other had not yet come.

I. The Angel's declaration, when somewhat more correctly translated than in our common version, runs thus:

Here is the mind that hath wisdom. The Seven Heads are Seven Mountains, where the Woman sitteth upon them. Also they are Seven Kings. The Five have fallen: the One is: the Other hath not yet come; and, when he shall have come, he must remain only a little time. And (relatively to the Wild-Beast that was and is not) he is also an Eighth, and yet he is One of the Seven. And he goeth into destruction.

St. John's own previous statement, looking *retrospectively*, as Daniel simi-

* [The forms of Roman Polity already fallen when St. John wrote, are usually given as, 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military Tribunes.]

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larly looked, to the earliest rise of the Roman Empire out of the figurative Sea of tumults and war, runs, in an abbreviated form, as follows:

I saw a Wild-Beast rise up out of the Sea, having Seven Heads.—And I saw One of his Heads, as it were wounded to death: and his deadly wound was healed;—the wound by a sword. And he did live.

II. From the Angel's assertion of A NAKED HISTORICAL FACT, namely, that *One of the Seven Roman Polities was in actual existence at the time when he spoke,* we are infallibly certain, that that Form was THE EMPERORSHIP OF THE ROMANS: and this guiding FACT is thus a sure clue to the whole prospective part of the hierophantic discourse.

1. For the purpose of reaching and ascertaining the predicted Seventh Polity, described as the *other which had not yet come,* we must obviously trace

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the Course of the Polity, declared by the Angel to have been in actual existence when he conversed with St. John, to its ultimate *Fall* or *Extinction:* because, either *at* or *very shortly before*, its extinction, we may be quite sure, that the Seventh Polity must appear. Here we shall be guided by a succession of indisputable HISTORICAL FACTS, commencing from the PALMARY FACT declared by the interpreting Angel.

(1.) Now the Political Course of THE ROMAN EMPERORSHIP, which doubtless was the Polity existing in the time of St. John, down to its ultimate Fall or complete Extinction, must be traced, either through *The Entire Empire singly*, or through *The East and the West conjointly*, or through *The East and the West severally*, or through *The West alone after the Fall of the Empire in the East.*

(2.) The necessity of adverting to this

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Political Course of THE ROMAN EMPERORSHIP is produced by the Principle of ROMAN LAW, that *the Territorial Roman Empire and the Gubernative Roman Emperorship were, each alike, a strict* UNIT. Hence, whatever number of *personal* Emperors, either in the East, or in the West, might govern the ONE Roman Empire, and however that ONE Empire might be gubernatively arranged in point of division: still, those *personal* Emperors, and that *territorial* Empire, were, each alike, deemed ONE, and in ROMAN LAW, were never held to have departed from the principle of UNITY.

(3.) A want of attention to this vital Principle lies at the root of perhaps all the various efforts to identify the Seventh Head or Polity.

It was assumed, by one commentator after another, that THE ROMAN EMPEROR-

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SHIP, which confessedly was the head existing when St. John wrote, *fell* or *became extinct* with the deposition of Augustulus in the year 476 or 479: and this totally groundless assumption, produced, of course, the necessity of finding a Seventh Head to be the successor of the supposed *fallen* Imperial Head.

For the most part, this Seventh Head was discovered in the Papacy: and, since the marked characteristic of the Seventh Head was *Shortness of Continuance;* by some not very intelligible process, the Papacy was also made into an Eighth Head, though the Symbol is repeatedly said to have had *no more* than Seven Heads.

I give this, as only one specimen of error out of many: but I may add, that *every* Scheme, which would discover a Head in the Papacy, exhibits the gross incongruity of making a *Spiritual*

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Power to be a Head of a declared *Secular Empire.**

(4.) It is a perfectly clear case, that, *if* the Imperial Roman Head *fell* in the year 476 or 479, we must, about that time, look for the rise of the predicted Seventh Head.

Hence it is a matter of prime importance to show, evidentially, that, neither IN FACTS NOR ON THE PRINCIPLE OF ROMAN LAW, did the Imperial Roman Head *fall* at the deposition of Augustulus.

2. To the existence of the Legal System of UNITY, History bears most ample testimony.

(1.) On the occasion of the deposal of Augustulus, very remarkable and very decisive was the judgment of the

* Mr. Mede, with whatever consistency, most justly styles the first Wild-Beast the *Secular* Beast, and the second, the *Ecclesiastical.*

"Quarum primam decem cornupetam, *Secularem;* alteram bicornem, *Ecclesiasticum;* si lubet, voca."—*Comment. Apoc. in Biblaria. Oper.* p. 408.

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Roman Senate in their epistle to the Eastern Emperor Zeno. They certainly never suspected, that THE ROMAN EMPERORSHIP *itself* had fallen, because it had become extinct in the Western Division of the ONE Roman Empire.

The Roman Senate, writes the historian, *disclaim the necessity, or even the wish, of continuing any longer the Imperial Succession* IN ITALY: *since, in their opinion, the Majesty of* A SOLE MONARCH *is sufficient to pervade and to protect at the same time*, BOTH THE EAST AND THE WEST. *In their own name, and in the name of the People, they consent, that* THE SEAT OF UNIVERSAL EMPIRE *shall be transferred from Rome to Constantinople: and they renounce the right of choosing their Master. The Republic might safely confide in the civil and military virtues of Odoacer: and they humbly request that* THE EMPEROR *would invest him with the title*

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of Patrician and the administration of the Diocese of Italy.

What was the result of this humble request? Did it at all involve the idea, that THE ROMAN EMPERORSHIP had *altogether* fallen, because it had fallen *in the West?* We shall see.

The Deputies of the Senate were received at Constantinople with some marks of displeasure and indignation: and, when they were admitted to the audience of Zeno, he sternly reproached them with their treatment of the two Emperors, Anthemius and Nepos, whom THE EAST *had successively granted to the prayers of Italy.—But the prudent Zeno deserted the hopeless cause of his abdicated* COLLEAGUE. *His vanity was gratified, by the title of* SOLE EMPEROR, *and by the statues erected to his honour in the several quarters of Rome: he entertained a friendly, though ambiguous, correspondence with the Patrician Odoacer: and he gratefully accepted* THE

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IMPERIAL ENSIGNS, *the sacred ornaments of the Throne and the Palace, which the barbarian Odoacer was not unwilling to remove from the sight of the People.**

Thus speaks History: and, if we have not here a clear recognition of THE ROMAN EMPERORSHIP, in the person of the Eastern Emperor Zeno, and thence of that Legal Principle which deemed the Emperor and the Empire alike a strict UNITY by whomsoever and wheresoever the Imperial Dignity might be claimed and exercised; it is difficult to say, what *more* we would require in the way of proof.

(2.) Yet *more* we may have. Let us again hear the voice of History.

In the lowest periods of degeneracy and decay, the name of ROMANS *adhered to the last fragments of the Empire of Constantinople.*†

* Hist. of Decline. chap. xxxvi. vol. vi. p. 227, 228.
† Hist. of Decline. chap. liii. vol. x. p. 155.

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Accordingly, Laonicus Chalcocondyles, who survived the final siege of the Eastern Capital of the Roman Empire in the year 1453, states, that the Byzantine Sovereigns always claimed and always bore the illustrious title of BASILEUS AND EMPEROR OF THE ROMANS, and disdained to be styled only *Basileus or Emperor of the Greeks.**

(3.) In truth, in their studious assumption of this style, they affected *superiority* and even *exclusiveness.*

Thus, from Luitprand, the ambassador of the Western Roman Emperor Otho, after the revival of the Emperorship by Charlemagne, we learn: that, when the Pope exhorted Nicephorus, by the style of *Emperor of the* GREEKS, to make peace with Otho the august *Emperor of the* ROMANS; the distinction in the style was, at the Court of Con-

* Laon. Chalc. lib. i. p. 3. cited in Hist. of Decline. chap. liii. vol. x. p. 155.

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stantinople, indignantly rejected, as implying, that the old and higher title of *Emperor of the* ROMANS was, by the upstart arrogance of the West, refused to its proper legitimate possessor, the Emperor of the Eastern Division of the Roman Empire. By the gratuitously insulted Orientals, *the language was thought faulty and rash: for they declared, that Nicephorus* ALONE, *august and great, was* THE UNIVERSAL EMPEROR OF THE ROMANS.*

In this protest, the Eastern Romans only claimed a title which they had *always* possessed from the time of the division of the Empire between the two sons of Theodosius. If the Western Honorius was *Emperor of the Romans*, so likewise, on the well-known principle of UNITY, was the Eastern Arcadius: and the title was borne, by the successors of Arcadius down to the final ex-

* Hist. of Decline. chap. xlix. vol. ix. p. 193, 194.

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tinction of the Eastern Empire in the year 1453 by the agency of the Turks.

On this same Principle it was, that, when Charlemagne, in the year 800, revived the Western Emperorship, it was rightly felt to be no contradiction, that he should be proclaimed *Emperor of the Romans*, when there was *already* an *Emperor of the Romans* at Constantinople. The two Emperors in the East and the West had *always* borne that title: for the Roman Empire was AN UNIT: and the acquired out-standing dominions had ceased to be esteemed mere provinces to Italy, and were reckoned integral parts of the ONE great Empire; while, conformably, all their inhabitants were generically known and considered as ROMANS.

3. The cause of the amalgamation, by which *all* the subjects of the entire Territorial Empire, whether in the East or in the West or in the South, were

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legally ROMANS, was the ultimate extension of Roman Citizenship, the *Jus Civitatis*, to the WHOLE Empire in its widest expansion.

This important grant was finally completed by Antoninus Caracalla; but the plan had wisely begun to be acted upon by Augustus: and, with the gradual extension of THE ROMAN CITY, the number of ROMANS continually increased, until at length *all* were ROMANS both in name and in political reality.*

It was on this principle that the chief captain said to Paul: *Tell me; art thou a Roman?* And, on the same principle, Paul readily answered in the affirmative. The captain, in that day, had *purchased* his Roman Citizenship: but Paul, though a native of Tarsus in the Eastern Division of the Empire, was *born* a Roman.

4. I may additionally remark, that

* Hist. of Decline. chap. vi. vol. i. p. 255, 267.

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the Territorial extent of the ROMAN EMPIRE, according to the true legal idea of the term, was long remembered in the East: and it produced its own appropriate geographical phraseology.

Instead of being the name of only a single Italian city, ROME, in consequence of the universal extension of Roman Citizenship, became, when orientally transmuted into ROUM and thence into ROUMANIAH and ROUMELIAH, the general appellation of the entire Empire in its widest territorial amplitude.

The Country of ROUM, says Ebn Al Ouardi writing in the year 995, *originally included all the countries from the Atlantic to Constantinople and the Euxine: though, at present, the country, properly called* ROUM *and* ROUMANIAH *and* ROUMELIAH, *is Thrace and Greece.*

He further says: *Constantinople was the capital of* THE EMPIRE OF THE ROMANS: *and that Empire, in its true*

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*sense, comprehended many nations of different languages.**

This Arabic author is quite correct in stating Constantinople to be the Capital of THE ROMAN EMPIRE: for, as we have seen, both the Roman Senate and the Roman People, in their address to Zeno, consented, that the proudly named seat of UNIVERSAL EMPIRE should be transferred from Rome to Constantinople.

On the same principle, when the Turkish Soliman, about the year 1074, founded, upon the division of the Turkish Empire after the death of Malek Shah, his new Seljukian Kingdom, which, invading *the Roman Provinces of Asia Minor* (as Gibbon speaks), extended, from the Euphrates to Constantinople, and from the Euxine to the confines of Syria; he denominated it

* See D'Herbelot's Bibliothèque Orientale, in voc. *Roum.* vol. v. p. 38, 39.

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THE KINGDOM OF ROUM, OR THE KINGDOM OF THE ROMANS.*

So strongly, in short, is the Roman Name impressed upon the Eastern Empire, that, to this day, the Metropolitan Province, which contains Constantinople and Adrianople, is denominated ROMANIA.

5. Finally, to revert to more early times, the Sovereignty of the Eastern Emperor, as EMPEROR OF THE ROMANS, and as Lord even of the City from the time of Justinian, was *twice*, more than a century after the deposal of Augustulus, acknowledged in the reign of Phocas, and again in the reign of his successor Heraclius.

A column was erected in Rome, inscribed with the name of Phocas, as THE PERPETUAL EMPEROR, PRINCE AND LORD.

The honorary part of the inscription

* Hist. of Decline, chap. lvii. vol. x. p. 371, 372.

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was subsequently erased by command of his Imperial Successor Heraclius: who, on that occasion, acted with all the authority of the acknowledged EMPEROR OF THE ROMANS.

Previously, however, to this erasure, as we learn from Baronius, Phocas, in his capacity of SUPREME LORD AND EMPEROR, had made, in the year 607, a grant of the Pantheon to Pope Boniface.*

6. The point of UNITY of the Roman Empire, thus established from History, is yet further established by the very significant conformation of its symbol.

I saw, says St. John, speaking *retrospectively*, of the rise of the Roman Empire, as it had been already beheld by Daniel: *I saw a Wild-Beast rise up out of the Sea, having Seven Heads and Ten Horns.—And the Wild-Beast, which I saw, was like unto a*

* I am indebted for this information to Sir Henry Martin.

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Leopard: and his feet were as the feet of a Bear: and his mouth was as the mouth of a Lion.

Mark the conformation of this most curiously devised symbol; and you will plainly see, how it exhibits THE ROMAN EMPIRE, not as confined to the West, but, in its greatest Territorial Extent, as constituting ONE EMPIRE.

The Imperial Head, which is declared by the Angel to have been in existence when he conversed with St. John, however administered, and wherever locally seated, is the Head, either gubernatively or feudally or reputedly, of the legally ONE EMPIRE in its full entirety.

The Ten Regal Horns describe the Western Platform, after it had been divided and occupied by the Ten Gothic Nations.

And the characteristic badges of the Babylonian Lion and the Medo-Persian

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Bear and the Macedonian Leopard, borrowed from the well-known Vision of Daniel, figure the Eastern Platform of the same ONE EMPIRE, which comprised and absorbed into its UNITY a large portion of the Dominions of the three former Great Empires its predecessors; the whole constituting, both chronologically and territorially, the ONE mighty compound Image as beheld by Nebuchadnezzar.*

Thus does the language of inspiration perfectly agree with the secular testimonies of Roman History and Roman Law. They all concur in exhibiting THE TERRITORIAL ROMAN EMPIRE and THE PRESIDING ROMAN EMPERORSHIP as each being deemed A STRICT UNIT.

7. I have been the more full on this subject for various reasons.

* See my Sacred Calendar of Prophecy, book iii. chap. 1, and book v. chap. 4.

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By commentator after commentator, no subject has been so much misunderstood.

The fundamental error of fancying THE ROMAN EMPERORSHIP *itself* to have fallen, when, by the deposition of Augustulus, it was for a season extinguished in the West, has lamentably obscured the alone true mode of seeking and ascertaining the predicted short-lived Seventh Head.

Hence, the formation of correct ideas is even vitally necessary to a tenable exposition of the prophecy.

From want of attention to the present most important matter, ALL, I will venture to say, whether my *predecessors* or my *successors* in prophetic interpretation (so far, at least, as I am aware), have totally failed in their varied attempts to ascertain the Seventh Roman Polity.

Through the fatal error of pronoun-

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cing THE ROMAN EMPERORSHIP to have fallen in the fifth century, when, without any appointment of a successor, Augustulus was deposed, they have, almost invariably, looked for the rise of the Seventh Head in a *chronologically* wrong place. That is to say: they have looked for its rise, at or about the time, when THE ROMAN EMPERORSHIP was *thought* to have been extinguished. The *principle* was right: for, no doubt, the extinction of THE ROMAN EMPERORSHIP is a sure sign of the rise of the Seventh Polity. But the *application* of the principle was wrong: because it rested upon a palpable error in point of FACT.

I have said *almost invariably*, because Mr. Elliott is an exception. But, I fear, he only makes bad worse, and confusion more confounded. In his scheme, the Roman Emperorship of Augustus *fell* at the accession of Dio-

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clesian: and the Roman Emperorship of Dioclesian he supposes to be the short-lived Seventh Head, which was slain by the sword at the accession of Constantine. In what light he views the Roman Emperorship of Constantine and his successors, I do not very clearly understand. But, though the prophecy again and again declares, that the symbol had only *seven* Heads, and never mentions an *eighth* Head: Mr. Elliott, more liberally, gives it *eight* distinct Heads, for even in express terms, he pronounces the Papacy to be an *eighth* HEAD; thus, in defiance of analogy, and with a numerical accumulation of error upon error, giving a *spiritual* Head to a confessedly *secular* Empire, all the preceding Heads of which had been *secular*.*

8. In order, I suppose, to avoid a difficulty which is felt to press very

* See Horæ Apoc. vol. iii. p. 103–108, 2d edit.

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sensibly, some, if I recollect aright, would draw a distinction between Pagan Roman Emperors and Christian Roman Emperors: and they argue, that the latter could not properly be viewed as constituting any portion of the Head of an Apostatic Empire.

On such a theory, the Roman Emperorship of Augustus must have fallen, when Constantine established Christianity as the religion of the Empire. But, in that case, where are we to look for a short-lived Pagan Seventh Head? The reign of the apostate Julian seems, very handsomely, to afford an answer. Yet how are we to proceed after the death of Julian? And how, in this scheme, was the deadly wound, decreed to be inflicted by the sword upon the short-lived Seventh Head, after a certain interval so healed that the slain Head was restored to life? It would be said, I conclude, that the slain Head

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experienced a Revival, when the Paganism of Julian was restored by the Paganising Christianity of Popery. But this will still leave us floundering hopelessly in a treacherous quagmire. For, as Bishop Newton most justly remarks, the *same* Head, that is mortally wounded, must be restored to life: and such a scheme would make the wound inflicted on the Pagan Emperorship of Julian, to be healed by the rise of the Papacy, thus unwarrantably made, as Mr. Elliott makes it, an *eighth* Head, albeit the symbol had no more than *seven* Heads.

This theory is worked by an old writer, Dr. H. More, in his *Synopsis Prophetica*, somewhat differently, though not a jot more satisfactorily.

All the six first kings being *pagan*, he would make the short-lived seventh king the Line of *Christian* Emperors *before* they lapsed into *Pagano-Chris-*

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tianism; and the eighth king, who is declared to be identical with the seventh king, he supposes to be the same Line of Emperors *after* their lapse. By this arrangement, he avoids the gross contradiction of giving to the symbol eight *Heads.*

More or less, all these various schemes work on a false principle of Chronology opposed to Fact and Roman Law.

III. Having now sufficiently discussed the theoretically legal and (I may add) symbolically exhibited principle, *The Roman Empire in its greatest territorial extent is strictly* AN UNIT, and, correspondently, that *The Roman Emperorship, howsoever or wheresoever individually administered, is also* AN UNIT, I may proceed, through a series of HISTORICAL FACTS, to trace the political course of that Roman Head which the Angel declared to be in ac-

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tual existence when he conversed with St. John.

The expository advantage of this process is obvious.

Since the then existing Head was to be followed by another which (as the Angel expressly declares) was *still future*, we may be quite certain, that, if we trace the course of the Roman Emperorship to its *fall* or final extinction, we must inevitably be brought to the time *about* which the Seventh Head would make its appearance: for the prophecy clearly requires, in order that the many-headed symbol should not be without a *living* Head, that the predicted Seventh Head should rise, either *precisely when* its predecessor fell, or some very short time *before* its fall. In short, the tracing of the course of the Roman Imperial Head must, of very necessity, conduct us to the rise of the Seventh Head.

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I. In the time of Augustus and his immediate successors, the ONE Roman Empire, whether territorially in the West or in the East or in the South, was governed by a single individual.

2. When, from the vast extent of the Empire, this arrangement was found to be inconvenient because inadequate to the necessities of the case, Dioclesian so modelled the Constitution, that four individuals, with a difference of rank, were simultaneously *Emperors of the Romans:* the two elder, with the title of *Augusti;* the two junior, with the title of *Cesars.*

The ONE Empire was now divided into four parts, though without losing its legal UNITY.

In their civil government, says Mr. Gibbon, THE EMPERORS *were supposed to exercise* THE UNDIVIDED POWER OF THE MONARCH: *and their edicts, inscribed with their joint names, were received*

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*in all the Provinces, as promulgated by their mutual councils and authority. Notwithstanding these precautions, the Political Union of the Roman World was gradually dissolved: and a principle of division was introduced, which, in the course of a few years, occasioned the perpetual separation of the Eastern and Western Empires.**

3. On the principle, however, of Roman Law, the arrangement of Dioclesian left untouched the UNITY of both Empire and Emperorship; and the theory of UNITY continued to the very last, notwithstanding the ultimate practical division of the Empire into two distinct sovereignties.

But the time for this had not then arrived.

When Dioclesian's quadruple arrangements passed away, the Roman Empire was again governed by a single

* Hist. of Decline, chap. xiii. vol. ii. p. 168, 169.

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individual *Emperor of the Romans;* the seat of government being transferred, from the West to the East, from Rome to Constantinople.

This undivided Rule continued, from Constantine to Theodosius.

4. But, on the death of that great Prince, the Territorial Empire was permanently divided into East and West; and his two sons reigned separately in the two Divisions.

But, still, the Legal Principle of the UNITY of the Empire and Emperorship of the Romans remained unaffected.

Arcadius and Honorius were, each, *Emperor of the Romans:* and, theoretically, the East and the West constituted only ONE Roman Empire.

5. The Eastern Half of the ONE Empire remained under the government of a single Roman Emperor, until its final extinction in the year 1453.

6. But, while the Roman Emperor-

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ship thus subsisted in the East, it fell in the West by the deposition of Augustulus in the year 476 or 479 : and thus, what remained of the Empire, was again governed by a SOLE *Roman Emperor ;* for, in this character, was Zeno acknowledged by the Senate and People of Rome.

7. The Western Branch of the great Roman Tree had not, however, fallen *irrevocably.*

Such, indeed, was the traditional veneration of the Roman Empire among the Gothic Tribes which partitioned the West, that, from the year 476 to the year 800, no military chieftain, either in Italy or out of Italy, ventured to assume the Imperial Title.

But, in that last year, the fallen Western Branch was raised again by Charlemagne: and the World once more beheld the UNITY of the Empire governed by *two* individuals, each bear-

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ing the style and admitted preëminent rank of *Emperor of the Romans.*

8. In the year 1453, however, by the ultimate complete fall of the Eastern *Roman Emperorship*, no more than a single *Roman Emperorship* remained: and, in the breaking up of the vast Dominions of Charlemagne, its seat was transferred from France to Germany; which, with its feudatory Italian Appendages and the broken Gallican Kingdoms of Burgundy and Arles, was henceforth styled THE HOLY ROMAN EMPIRE.

Meanwhile its Chief, whose power extended into Italy and a portion of Gaul west of the Rhine along the banks of the Meuse and the Moselle, and whose paramount claim of princely superiority (well shadowed out by its three Ecclesiastical Electors being respectively denominated the Chancellors of Italy and Germany and France) ex-

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tended to the whole Empire, always bore the title of EMPEROR OF THE ROMANS, and was always deemed the Kaisar and thus the official successor and representative of Augustus.*

* Amongst those who are supreme, says Sir George Mackenzie, Kings have the preference from Commonwealths: and, amongst kings, the Emperor is allowed the first place, by the famous Ceremonial of Rome, AS SUCCEEDING TO THE ROMAN EMPERORS. Observations as to Precedency, chap. i. p. 1.

Since this was written, a note from my friend Mr. Bonomi of Durham, respecting the traditionary character of the Roman Emperorship down to what I deem its ultimate fall, has afforded me no small gratification.

"I am much struck," he says, "with your deductions as to the historical part of the Roman Emperorship surviving in the person of the Kaisar. Your well-supported insistence on this point brings to my recollection a sentiment of my father, a Roman by birth and a well-informed man. This was an inherited notion of allegiance to the Emperor of Germany, as the representative of the past sovereigns of the Roman Empire. He esteemed the Pope's Temporal Sovereignty the best founded of existing Dynasties, in consequence of its being derived by grant from the Roman Emperor."

On the same principle of his being the Supreme HEAD of the old Roman Empire while England had been a province of it, I remember to have somewhere seen a curious account of the Emperor of the day actually conferring an English Peerage by an English Title. January 29, 1853.

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9. Thus matters continued until the year 1806, when THE EMPERORSHIP OF THE ROMANS, or the Head which is declared to have been in existence when the Angel conversed with St. John, ultimately *fell* by the renunciation of the title and by the abrogation of all suit and service and all claim of allegiance on the part of the various Feudatories.

In his act of renouncing the ancient Throne and Dignity of the Roman Emperorship, the last Roman Emperor Francis thus expressed himself:

"Being convinced of the impossibility of discharging any longer the Duties which THE IMPERIAL THRONE imposed upon us, we owe it to our principles TO ABDICATE A CROWN, which could have no value in our eyes when we were unable to discharge its duties and deserve the confidence of the Princes Electors of THE EMPIRE. Therefore it is, that, considering the bonds which unite us

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to the Empire as dissolved by the Confederation of the Rhine, we renounce THE IMPERIAL CROWN, and, by these presents, absolve the Electors, Princes, and States, Members of the Supreme Tribunal, and other Magistrates, from the duties which unite them to us as THEIR LEGAL CHIEF." Alison's Hist. of Europe, vol. v. p. 690.

Thus ultimately *fell* the long-lived Basileïs or Emperorship of the Romans. Consequently, *at* or *shortly before* its *Fall*, we may be sure, that the Seventh Roman Head or Polity would appear.

10. Here I would observe that all these circumstances, in the Political Course of the Roman Emperorship, are pure HISTORICAL FACTS. Whatever deductions we may draw from them, still, *as* FACTS, they remained unaltered.

IV. Let us now turn from FACTS to PROPHECY.

The Head subsisting in the time of

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St. John; that is to say, THE EMPEROR-SHIP OF THE ROMANS, or, as the Greeks rightly called it, THE BASILEIS OR KING-SHIP OF THE ROMANS restored after a long abeyance: this Head was to be succeeded, as a Roman Polity, by that *other* Head, which, when the Angel interpreted, was still future, or *had not yet come.*

Now this Head or Seventh Form of Roman Polity must be viewed, as starting into existence, either *simultaneously with the fall* of the long-lived ROMAN EMPERORSHIP, or *immediately before its fall*, and thus intrusively *causing its fall:* for, if it should not appear until *indefinitely after the fall* of its predecessor, we should have the zoölogical anomaly of a Wild-Beast continuing to *live* without having *any living* Head.

V. Let us next turn back from PROPHECY TO FACTS.

The period, in which the rise of the

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Seventh Head must be looked for, is most clearly that in which its predecessor *fell*. Just two years, then, before the fall of THE ROMAN EMPERORSHIP *itself*, or in the year 1804, started up a new Polity: which, under the new title of THE EMPERORSHIP OF THE FRENCH, was *actually* master of Rome and Italy, and which not very long afterward *formally* annexed Rome and the Roman States to its already ample dominions; a circumstance, necessary to the character of a Roman Head during *some* part of its existence, inasmuch as the Prophetic Type is *double*, the Seven Heads representing both the Seven Hills of Rome and the Seven Polities which should govern the Empire.

Hence, with HISTORICAL FACTS before me, and those FACTS viewed in the light of PROPHECY, and that PROPHECY concurring with CHRONOLOGY, I could not but, at the time, have a strong internal

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conviction, that THE EMPERORSHIP OF THE FRENCH was that predicted Seventh Roman Head, which the Angel declared to have *not yet come* when he conversed with St. John.

1. Nevertheless, before publicly expressing my secret conviction, I thought it both more reverential and more prudent to wait, until the *conjectured* Seventh Head should appropriate, to itself, at least a *fairly* sufficient number of the characteristics which are said to distinguish it.

Three of these predicted characteristics were abundantly prominent.

(1.) The Seventh Head was to continue only a short space of time, thus contrasting very remarkably with its peculiarly long-lived predecessor.

(2.) It was not simply to *fall*, as the Angel declared that *five* out of its *six* predecessors had *fallen:* but it was to

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be *politically slain by the sword of military violence.*

(3.) Yet, after some undefined time, it was to experience a Revival from this Political Death: for its deadly wound by the sword was to be healed.

2. The first and third of these characteristics may be viewed as *explicitly* revealed: at least, the third is *virtually* revealed by the statement, that the Seventh King should continue only a short space, and should afterward reappear as a *seemingly* though not *really* Eighth King.

But the second of them, which involves the third, is not specifically mentioned by the Angel in his discourse. We must gather it, therefore, in the way of deduction from the two prophecies, in the thirteenth and seventeenth chapters, combined together.

The former of these two prophecies intimates, that one of the Seven Heads

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was wounded to death by a sword and afterward restored to life by the healing of its deadly wound: but it does not specify *which* of the Seven Heads should experience this violent Death, to be followed by a remarkable Revival.

To determine this point, we must resort to the latter of the two prophecies, combining it with Historical Matter of Fact.

That latter prophecy distinctly tells us, that *Five* out of the *Seven* Heads had *fallen:* a term plainly used in contradistinction to *violent death by the sword of a military enemy.*

Hence the question of, WHICH *Head out of the Seven*, is immediately reduced to the more simple question, *Whether the intended sword-slain Head is the Head which existed when St. John wrote, or that other Head which had not then come.*

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Now this latter question is promptly answered by HISTORY.

The Roman Emperorship, existing from the time of St. John down to the year 1806, was not *slain by the sword*, but *fell* through a formal abdication. Therefore, plainly, the Seventh Head, which was still *future* when the Angel interpreted, must be the Head destined to receive a deadly wound from the sword of military violence.

Thus, finally, we come to the inevitable conclusion, that, if the French Emperorship *be*, as I inwardly conjectured at its first rise, the predicted Seventh Head, it *must*, after continuing a short time only, be violently slain by the sword.

Under such circumstances, I patiently waited to see, whether my CONJECTURE would be confirmed, or confuted, by FACTS.

VI. The wonderful career of the

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French Emperor seemed, for a season, likely to confute my Conjecture.

With the exception of Britain and Russia, all Europe was trodden beneath the hoof of the most intolerable military despotism: and, when a son was born to Napoleon while yet in the strength and vigor of life, despair anticipated no end to the baleful tyranny.

I began to think, that my conjecture must have been erroneous: though, on FIXED PRINCIPLES of prophetic interpretation combined with the FACT that the old Roman Emperorship had indisputably *fallen*, I could form no clear idea how it was *possible* that I *could* be mistaken in my Conjecture.

Nor *was* I mistaken. The French Emperorship, after astonishing and terrifying all Europe, was destined to experience a reverse. It continued only the very short period of eleven years: and then, rising as it had done

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in the year 1804, it was, in the year 1815, after having been *severely* though not *mortally* wounded in the year 1814, finally slain by the sword of military violence.

These were simple FACTS, quite undeniable: and, with such facts before me, I conceived, as to their true character, inspired PROPHECY to be their best commentator. I could not doubt, that the predicted Seventh Head was THE FRENCH EMPERORSHIP.

VII. The true sense of the prophecy now before us is *doubly* confirmed: for it is delivered in a sort of *duplicate* form.

1. The Seventh Head, the last in the series, starts suddenly into active vitality: and thus continues and completes the fated series of Seven Heads.

Next, it is mortally wounded by the sword of violence.

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And, then, by having its mortal wound healed, it experiences an extraordinary revival, and enters upon a new course of existence, *apparently* as an Eighth Polity, but *really* as the restored Seventh.*

2. Now an Empire *must* cease to exist *as* an Empire, when its *last* and therefore *sole existing* Head is violently struck down by the sword of war.

And it plainly will reëxist, should that last Head be restored to political power, and acquire its former dominant position.

If this be represented symbolically, the Animal, which is employed as the symbol of an Empire thus circumstanced, will appear, first *to exist*, next *to cease to exist*, and then *to exist afresh*.

* [Every reader of the newspapers of the day, must be aware how strenuously Louis Napoleon has striven to identify his regimé with that of his great uncle, and to obliterate from the soil of France every trace of the intervening reigns.]

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3. Such is exactly the case with the symbol employed to represent, as all allow, the Secular Roman Empire.

The Wild-Beast was, and is not, and shall be.

That is to say: just as the Seventh Head, first *lived*, then *was slain*, and then *was restored to life;* so the symbolical Wild-Beast, of which it remained the *sole* Head, first *existed*, then *ceased to exist*, and then *reëxisted.*

4. In each form of speech alike, the representation is strictly based upon zoölogical propriety.

So long as a Wild-Beast has a living Head, he himself lives: if his Head be wounded to death, he himself dies: and, if his slain Head be revived, he himself is revived also.

Agreeably to this; so long as an Empire has a living and acting Political Head, the Empire is or exists: if it be deprived of its Political Head it ceases,

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as an Empire, to exist: and, if its Political Head be restored, it then, as an Empire, reëxists.

5. With this double PROPHETICAL COMMENT upon notorious POLITICAL FACTS, I no longer felt any doubt, that the French Emperorship was the predicted Seventh Head.

It sprang up at the very time required by CHRONOLOGY; namely, immediately before the fall of the old Roman Emperorship; and HISTORY attested, that it had appropriated the two first prophetic marks; namely *Shortness of Continuance*, and *Political Death by the Sword of Military Violence.*

VIII. But this conviction, firmly based upon FACTS, inevitably produced a very important anticipation.

1. If the French Emperorship were indeed the predicted Seventh Roman Head: then, as it had been destroyed

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by the Sword, so, of very necessity, it must be raised up again to Political Vitality.

2. Such an anticipation, accordingly, I first put forth in the year 1818, or three years after the violent extinction of the French Emperorship. This will be found in a Supplemental Volume to my earlier Publication entitled *A Dissertation on the Prophecies relative to the great Period of* 1260 *years*; and, as my conviction remained unaltered, because it was founded, not upon mere *Conjecture*, but upon undeniable FACTS which had become a part of HISTORY; I, twice again, unhesitatingly put forth the same confident anticipation, in the years 1828 and 1844, in the first and second editions of my *Sacred Calendar of Prophecy*.*

* See my Dissert. on the 1260 years, vol. iii. p. 8–115, and my Sacred Calendar, book v. chap. 4, § III.

There is a passage bearing on the Revival of the French Emperorship, still later than the three dates of 1818, 1828,

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3. We have now seen the exact accomplishment of the well-founded anticipation.

and 1844. In the Tenth Letter of my little Work on Secessions to Popery, bearing date April 8, 1846, I thus express myself:

"The effort, so conspicuously now making both in England and on the Continent, to resuscitate the Apostasy, is, I believe, *chronologically* the last: nor is it any thing more than might have been anticipated, from the sure, though madly slighted, voice of Prophecy. The Ottoman Empire totters to its fall: and the three spirits of Hellish Infidelity, Despotism springing out of Anarchy, and Jesuitical Popery, are already engaged in their allied predicted vocation. The peace of Europe and of the World apparently rests upon the life of a single wise old man. When the obstacle presented by this modern Sobrino shall have been removed, the demons of discord, *now* scarcely repressed, will be let loose. Revolution will elevate the successful soldier, the revived Buonaparte, of the day, to the Imperial throne of Military Despotism." Then will follow that fearful *material* Universal War, which is foretold by all the prophets, as occurring at the *Time of the End* and synchronically with the Restoration of Israel. And then Popery, budding as it has ever done into Lawlessness and Infidelity, partly through the loathliness of its own corruptions, and partly through such desperate arguments as constitute at once the *deliciæ* and the forlorn hope of Mr. Newman and the Romish Priesthood; *then* Popery, allied with the great God-denying Antichrist; the False Romish Prophet associated with Apostatic Secular Empire under its last governing Head; will,

* This reads more like History than Prophecy.

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The short-lived and sword-slain French Emperorship has been revived; and thus a most illustrious attestation to the prescient accuracy of the divinely inspired Book of the Apocalypse has been afforded.

IX. But the anticipation of THE REVIVAL OF THE FRENCH EMPERORSHIP, draws after it, with increased evidence, yet another anticipation: that, I mean, of ITS TOTAL DESTRUCTION, simultaneously with the apostatic Secular Roman Empire, of which it is the Seventh and Last Head.

1. The Healing of the Mortal Wound coincides with the Symbol's Restora-

by some extraordinary process of violence, come to its end, none helping it." Letter X. p. 244, 245, published for the Protestant Association by Dalton, 28 Cockspur Street, Charing Cross.

By the *modern Sobrino* of the year 1846, I meant Louis Philippe. I felt assured, that his *death* would open the flood-gates of anarchy: but I thought, that his wisdom would restrain the tempest as long as he *lived*. Here I was mistaken. He was *dethroned* in the year 1848: and the storm broke out *before his death*.

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tion to a new term of Political Existence. But the MODE of that Restoration and Revival is definitely marked out in this wonderful Prophecy, and must in no wise be pretermitted.

It is said: *The Wild-Beast was, and is not, and yet shall be.*

The MODE of this predicted παρεσται is set forth in the earlier form of the vaticination.

The Wild-Beast, that thou sawest, was, and is not, and shall ascend out of the abyss.

Here, the SHALL BE is defined as AN ASCENT OUT OF THE ABYSS.

2. St. John had already beheld, *retrospectively*, that Ascent of the Roman Empire out of the troubled Sea, which Daniel had long previously beheld.

But, when the Apostle wrote, a second and *then future* Ascent from the great Abyss was to be accomplished by the Empire, as it returned to its re-

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newed state of existence under its revived Seventh Head.

3. The Sea and the Abyss (ill *ideally* expressed, in our common English Version, *the Bottomless Pit*) are the same.

They are synonymous terms, by which the deep and vast Assemblage of Oceanic Waters is alike designated.*

But the troubled Sea is the well-known type of a nation or nations in a turbid state of warfare or revolution.

The Roman Empire, therefore, under its revived Seventh Head, was, in acquiring its new existence, to emerge out of the figurative Oceanic Abyss of Revolutionary Violence.

* See a valuable discussion of the sense of the word ἄβυσσος in Stephan. Thesaur. voc. Βυθὸς, or an abridgment of it in Scapul. Lexic. The Ocean was so called from its supposed fathomless depth. In Rev. ix. 2, a spiracle, communicating with the Ocean, is spoken of. Tartarus or Gehenna was reputed to be beneath it. See Rev. xx. 2, 14, and Hesiod. Theogon. ver. 721–744.

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4. Here we may mark the precise exactness of the completion.

To say nothing of the long preceding revolutionary and ever-changing period which may justly be described as commencing in the year 1789, all Continental Europe, beginning with France herself, was convulsed with the madness of revolution, during the eventful year 1848.

The sight of what was *then* occurring, viewed as a portentous sign of the times, convinced me, that we must be *on the very eve* of the predicted healing of the deadly wound through which the defunct Wild-Beast should be restored to Political Existence: in other words, I felt assured, that THE REVIVAL OF THE FRENCH EMPERORSHIP was close at hand.

X. In this assurance I was confirmed by the necessity of CHRONOLOGY.

1. There is, I think, scarcely a reasonable doubt, that the prophetic pe-

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riod of 1260 years commenced in the year 604, and consequently that it will expire in the now rapidly approaching year 1864.

But PROPHECY required, that Vitality should be restored to the defunct Roman Empire and to its sword-slain Seventh Head *previous* to the expiration of the period: because, otherwise, the part to be played by the apostate Empire under its then revived Seventh Head, namely, the *Forming a Grand Confederacy against the Truth of the Pure Gospel* and the *Engaging in the fearful War of Opinion for the purpose of suppressing it*, could not be accomplished.

Every year, therefore, that brought us nearer to the year 1864, rendered the *speedy* Revival of the French Emperorship a more probable circumstance.

Accordingly, we now see it revived,

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about some twelve years *before* the year 1864: and we may see, moreover, an evident preparation throughout Papal Europe, with a diabolically increased animosity against the principles of the blessed Reformation, for the predicted *War of Opinion*;* Popery allied with Infidelity and Secular Despotism, against the Profession of that better Form of Sound Scriptural Religion which was disinterred in the sixteenth century.

2. This dreadful War, which I fear is at our very doors, will, as we may gather from the oracle of the Sixth Apocalyptic Vial, commence in Europe *before*† the close of the 1260 years: but, *at* their close, it will pass into Pal-

* A friend mentions the fact that this phrase has been frequently applied by the papers to the present war in Europe [June, 1859].

† If this be a guess, it is a pretty bold one, with a margin of only 10 years allowed; nor would it arise from an anticipation of difficulties in Turkey, which did not grow serious before May 5, 1853.

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estine, and there continue during the short term which Daniel calls *The Time of the End*, and which coincides with the *Seventh Apocalyptic Vial.*

XI. We now come to that other anticipation, which, as I have briefly stated, the necessity of PROPHECY demands: namely, THE SURE DESTRUCTION OF THE SHORT-LIVED AND SWORD-SLAIN AND AGAIN REVIVED SEVENTH HEAD OR SEVENTH ROMAN POLITY.

1. This is the last matter in the Angel's prophetic summary of the destinies of the Secular Roman Empire.

The Wild-Beast, that thou sawest, was, and is not, and shall ascend out of the abyss: AND HE IS ABOUT TO GO INTO DESTRUCTION.

2. Of course, the same fate must befall the Last and Seventh Head: for the Wild-Beast himself could not *go* into destruction, while his now only Head should *escape* destruction. But, on this

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point, we are not left to a deduction: the prophecy is explicit.

The One is: the Other hath not yet come: and, when he shall have come, he must remain only a little time. And (relatively to the Wild-Beast that was and is not) he is also an Eighth: and yet he is One of the Seven. AND HE GOETH INTO DESTRUCTION.

3. Hence it is quite clear, that, if the French Emperorship be the short-lived and sword-slain and revived Seventh Head; of which, in the present day, there can scarcely, I think, be a reasonable doubt: *then* we must anticipate his sure and certain destruction along with that of the long-tolerated Roman Empire.

4. The language of PROPHECY is wonderfully precise upon this point: so that there is, in truth, no room for doubt or mistake.

In all the predictions which respect

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it, the Empire, under its last Head, is in full activity for evil. But, most plainly, such could not be the case, unless both the Empire and its last Head had been restored to political life from their temporary political death produced by the infliction of the deadly wound.

5. Nor will the armaments of the Secular Empire alone perish.

With them, will be associated that author of all spiritual and temporal evil, the False Roman Prophet.

This is distinctly specified by St. John: and the same catastrophe is harmoniously predicted by Daniel.

There is considerable reason to believe, that the final destruction of the irreclaimable Anti-christian Powers will be effected by Volcanic Agency: and, from some prophecies, particularly that contained in the last chapter of Zechariah, no person can be blamed for ex-

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pecting a *literal* though only *temporary* manifestation of our Lord on the summit of the Mount of Olives.

But these matters are discussed most fully in my *Sacred Calendar of Prophecy:* so that I may well be spared the task of superfluous repetition.

XII. In brief, I may thus sum up the matter.

We are distinctly taught, that the Polity, thus triply characterized by *Shortness of Continuance*, and *Death by the Sword of Military Violence*, and *Revival from the Death thus inflicted*, will go, together with the Empire of which it is the Seventh Head, into UTTER DESTRUCTION.

1. The TIME, fixed for this destruction, is the close of the brief period: which immediately follows the expiration of the 1260 years; which is known as *The Time of the End;* which is the Season of the Effusion of the Seventh

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Vial; and which, in detail, is described, with wonderful particularity, in the last five verses of the eleventh chapter of the Book of Daniel.

2. The GEOGRAPHICAL REGION, marked out for this destruction, is Palestine.

3. And the PARTICULAR LOCALITY in Palestine, still more definitely specified, is the Vicinity of Jerusalem and the Mount of Olives and the Dead Sea.

XIII. On the whole, we are compelled to draw the following Anticipative Conclusion.

If I have correctly placed the termination of the 1260 years in the year 1864, we may expect, in no great length of time, the commencement of a General War,* a War of Opinion, in

* What is thought of the present European war, may be shown by an extract from a Berlin letter of May 24th, 1859.

"The war will not be confined even within the bounds of an ordinary war waged with skilled armies, by arbitrary governments; it will become revolutionary, and overturn most of the European thrones."

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Europe: and, when we consider the baleful perfection to which the Military Art of Destruction has now been carried, we may readily understand the force of the declaration, that, in the latter scenes of this internecive war which open out at the close of the 1260 years and at the commencement of the Time of the End, synchronically with the Deliverance of Daniel's People; *there shall be a time of trouble such as never was since there was a nation.*

XIV. We are naturally led to ask, with no small feeling of awe, what will be the fate of England in these now rapidly approaching calamities?

1. I should have felt no fear for my country, had we been nationally faithful to our God, had we walked by the confidence of *Faith* and not by the glimmering of a fancied *Expediency*, had we preferred the trustful policy of Da-

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vid to the imaginary political wisdom of Jeroboam.

2. But we have *not* done so.

Forgetting our many mercies experienced during a long and arduous contest, we have fearfully, *on the infidel principle of* POLITICAL EXPEDIENCY, insulted God to his very face.

Both in Church and State, from the Crown down to the lowest Burgess in Parliament, we had solemnly declared the Popish Apostasy to be SUPERSTITIOUS AND IDOLATROUS: and then, by way of shewing our gratitude and our faith, we first formed a close political junction with Popery, and then, as if labouring with wretched industry to make bad still worse, we actually endowed, with a scandalous waste of the public funds, a large Institution for the more extended training of persons, who, by *our own* shewing, were to be active teachers of A SYSTEM OF IDOLATRY; which

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very system, by retaining the phraseology of our wiser forefathers, we had *affected* to reprobate.

If we obstinately persevere in this vile policy, which, after all, is now pretty generally felt and confessed to have NOT been even *expedient*, what can we expect but *that very* destruction, which is so plainly announced, even in the very midst of a merciful exhortation to cast from us the accursed thing?

Come out of her, my people, that ye be not partakers of her sins, and THAT YE RECEIVE NOT OF HER PLAGUES.

Here we are not only forbidden to partake of her sins, but we are likewise assured that WE SHALL PARTAKE OF HER PLAGUES if we do *not* come out of her.

3. With such a denunciation sounding in our ears (for, be it observed, Papists as well as Protestants have been constrained to admit that the mystic Babylon can only be Rome), how

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great must be our infatuated folly, if we still persevere in petting and cockering and munificently patronising what *we ourselves* have declared to be IDOLATRY IN THE FORM OF POPERY.*

We all know, what has been the consequence of our impious madness: even those wise men of this world, our liberalising Expediency-Mongers, have been constrained to admit, that the event of their boasted experiment has practically demonstrated their wisdom to have been stark folly.

Why, then, do we still linger *in the street of the Great City*, which, by unreservedly approving of the *dicta* of the infamous Alphonsus Liguori, has shewn

* Even if Popery were *not* Idolatry, our audacious insult of Almighty God would be, *as* an insult, by no means diminished. We have *declared* Popery to be Idolatry: and then, in defiance of God, we patronise and endow it. Verily, in the present state of public matters, we are made to eat the fruit of our own devices. Our sin has justly become our punishment.

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that no appellation of ignominy can be misapplied?

If we *retrace* our steps, I have still, through God's infinite mercy, no fear for England in the approaching day of trial. But, if we *advance* in our mad career, or even if we complacently *halt* at the present point of our folly, we have every thing to fear.

Let us come with clean hands into the Court of God's Judgment: and we shall be safe. But, if we come with hands idolatrously defiled, what can we anticipate save A PARTICIPATION OF THE PLAGUES which are impending over Babylon both Secular and Ecclesiastical?

XV. In conclusion, it will be useful to note the various steps of the predicted Revival of the French Emperorship: for dates are always satisfactory in marking the accomplishment of Prophecy.

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Dec. 10, 1848. Louis Napoleon is voted into a professedly constitutional Presidentship by about 6,000,000, suffrages.

Dec. 2, 1851. He violently dissolves the factious Assembly, which was preparing his ruin, and which was meditating a return to all the murderous atrocities of Jacobinism: and then, throwing off the old tyranny of the unprincipled Metropolis, he boldly appeals to the Nation at large.

Dec. 20, 1851. He is voted into an Absolute Dictatorship, still under the name of a Presidentship, by about 7,000,000 suffrages.

Nov. 4, 1852. He accepts the Senatus Consultum proposed to be laid before the People. It ran thus. *The Nation wishes the reëstablishment of the Imperial Dignity in the person of Louis Napoleon, with hereditary succession to his direct legitimate or*

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adoptive line: and gives him the right to regulate the order of succession to the throne in the Bonaparte Family.

Nov. 21, 22, 1852. The Nation votes for A REVIVAL OF THE FRENCH EMPERORSHIP, in the person of Louis Napoleon, by about 8,000,000 suffrages.

Dec. 1, 1852. The votes of the Nation are examined and ratified by the Senate, and are then submitted to the President for his acceptance. He accepts the Imperial Dignity at the hands of the Nation, their wish being expressed by an almost universal vote in the affirmative.

Dec. 2, 1852. THE REVIVAL OF THE FRENCH EMPERORSHIP is proclaimed in Paris.

Dec. 5, 1852. THE REVIVAL OF THE FRENCH EMPERORSHIP is proclaimed in the Provinces.

XVI. Thus THE EMPERORSHIP OF THE FRENCH, originally established in the

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year 1804, mortally wounded by the sword in the year 1815, and revived in the year 1852, has appropriated to itself ALL the predicted characteristics, save THE STILL FUTURE LAST, by which the Seventh Roman Head, whenever it should appear, might be certainly recognized.

1. That predicted Seventh Head *had not yet come* in the time of St. John.

2. It was to *occupy the place of the Head which then existed*, namely, the Basileïs or Emperorship of the Romans.

3. In its quality of being a Roman Head, it was, during some parts of its existence, to *have the Sovereignty and Possession of Rome:* for, the type being *double*, representing at once both the Seven Mountains of Rome and the Seven Polities which should govern the Empire, no Polity can be a Roman

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Head, unless it fulfils the condition required by the double Type.

4. It was to *continue only a short space of time.*

5. It was to be *Mortally wounded by the Sword of Military Violence:* a death thus broadly contradistinguished from only *The Fall* of all the other Heads.

6. It was to *experience an extraordinary Revival*, so that it should *appear* as an EIGHTH Polity, though *really* no more than the SEVENTH restored to political life by the healing of its deadly wound.

7. It was to *emerge, while its deadly wound was in the course of being healed, out of the figurative Oceanic Abyss of Turbulence and Revolutionary Furor*, along with the politically defunct Empire of which it was the Seventh and Last Head.

8. It was to *revive previous to the*

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expiration of the 1260 *years:* for, otherwise, it could not act its predicted part *after* that term should have expired. But there is abundant reason to pronounce, that the 1260 years will expire in the year 1864. Therefore, in addition to other signs of the times, we had, as we approached the year 1864, the Chronological Warning, that we could not be far removed from the predicted Revival.

XVII. All these eight particulars, marked down as characterising the Seventh head, have now been minutely fulfilled in THE EMPERORSHIP OF THE FRENCH.

They prove, therefore, with a force of demonstration little short of Mathematical, that THE EMPERORSHIP OF THE FRENCH is the predicted Seventh Head of the Symbol or the predicted Seventh Form of Roman Polity.

XVIII. From what I deemed the

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Necessity of Prophecy, full thirty-four years ago, or in the year 1818, and again, with unabated confidence in the justice of my premises, in the years 1828 and 1844, and 1846, I anticipated THE REVIVAL which we have now seen. Nor was this anticipation rashly put forth in the crude form of a presumptuous guess: but it was solidly based upon FACTS compared with PROPHECY. Hence there is small wonder in its having been accomplished.

I should add, as serving to explain what I mean, that, had I ventured to anticipate THE REVIVAL OF THE FRENCH EMPERORSHIP in any particular *Individual*, I should justly have incurred the very charge of presumption which I most anxiously deprecate.

As I repeatedly state in my *Sacred Calendar of Prophecy;* with *very* few exceptions, Inspired Prophecy treats,

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not of *Individuals*, but of *Nations* or *States* or *Communities*.

Hence, though I felt morally sure, that THE FRENCH EMPERORSHIP would, sooner or later be revived, I expressly stated, that the prediction would equally receive a full accomplishment, whether the Individual was a representative of the first French Emperor or the successful Soldier of the day. Pure unauthorized *conjecture* led me internally to deem the *latter* the most probable mode of Revival: FACT has demonstrated, that *such a conjecture* was erroneous.

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APPENDIX I.

It has been suggested to me by a very well-read and intelligent friend, that I might have usefully noticed an objection, which has been made to my identification of the French Emperorship with the Seventh Roman Head.

The objection was this.

To the character of a Roman Head, the having Rome for its Capital is *indispensable*. But, of the French Emperorship, Paris, *not* Rome, was the Capital. Therefore the French Emperorship *cannot* be the Seventh Roman Head.

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While my friend advised me to notice this objection, he himself pointed out its palpable futility: inasmuch as Dioclesian, whom no one could deny to be the acting representative of a Roman Head, made Nicomedia, not Rome, his Capital.

I was fully aware, that the objection had been made by Mr. Elliott in his Horæ Apocalypticæ, vol. iii. p. 95, 2d edition: but, in truth, I deemed it at once so shallow and so inconsistent with his own scheme, that I thought any notice of it a work of supererogation. Yet, since, where *one* reader will SIFT a bold assertion, at least a *dozen* will *take it for granted*, I have judged my friend's suggestion to be judicious, and I have attended to it accordingly.

I. As Mede long since observed on Rev. xvii. 9, 10, there cannot be a doubt, that the Seven Heads are DU-

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PLEX TYPUS, *a double type:* importing, primarily, the *Seven Mountains upon which Rome was built;* and, secondarily, *Seven forms of Roman Polity.*

Hence it is quite clear, that the *Seven Heads* must stand connected with the *Seven Mountains:* but the question, *How far connected,* must be determined by History, which is ever the best interpreter of Prophecy.

1. Now History determines, that, to the character of a Roman Head, neither the *Constant Sovereignty of Rome,* nor the *Making Rome its Capital,* is, in any wise, essential.

The SOLE requisite is the *Possession of the Sovereignty of Rome* * *during some period or other of any given Head's existence.*

* The reader will remember, the almost unaccountable expedition of the French against the Roman republic, and the possession of the city of Rome by the soldiers of Louis Napoleon, during all the last ten years.

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This fulfils the *Double Type* by bringing the *Roman Head* into direct connection with a *Roman Mountain.*

2. As for the NECESSITY of *Rome being the* CAPITAL *of a Roman Polity*, which is the basis of Mr. Elliott's very crude objection, History knows nothing of it.

Rome, as my friend justly observed, and as Mr. Gibbon fully attests, was *not* the Capital of Dioclesian, whose Sovereignty Mr. Elliott *himself*, though in a fashion most hopelessly untenable, pronounces to be a distinct Roman Head. The Capital of that Prince was Nicomedia and subordinately Milan: and, as Mr. Gibbon justly remarks, shortly after the time of Dioclesian, *Rome* CEASED *to be the Capital of the Empire* by the permanent transference of that character to Byzantium or Constantinople.*

* Mr. Elliott, on *his* professed principle, would, I suppose, employ this change of capital as a proof, that Constantine

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3. The fate of the Roman Emperorship, subsequent to Constantine and his immediate successors, equally shews, that the *Perpetual* POSSESSION *of Rome* is not essential to the character of a Roman Head.

After the fall of the *Western* Roman Emperorship (NOT of the Roman Emperorship ITSELF, be it observed), the sole remaining representative of that Emperorship, namely, the *Eastern* Roman Emperor whose Capital was Constantinople, may be said to have lost all *real* Possession of Rome: and, though the

and his successors in the new Metropolis *could not* be viewed as representing the Roman Imperial Head. Something of that sort would seem necessary to a scheme, which *separates* the brief Emperorship of Dioclesian and his Colleagues from the Roman Emperorship of Augustus, and which makes it the *distinct* short-lived Seventh Head that was *future* in the time of St. John. We shall soon see, how such an extraordinary speculation, respecting which Mr. Elliott boldly professes both himself and his readers to have *satisfied themselves*, will quadrate with *his own* principle of the NECESSITY of Rome being always the Capital of a Roman Head, on which he professedly founds his objection to *my* view.

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Dominion of Italy was recovered by by Justinian, it was ultimately lost, even in name, in the year 728.

II. Thus *shallow* was Mr. Elliott's *objection*, that the French Emperorship COULD NOT be the Seventh Head, *because* it did not make Rome its Capital. But what shall we say to his *inconsistency?*

While he denies that the French Emperorship can be the Seventh Roman Head; *because*, though it fulfilled the prophetic requisition of obtaining the Sovereignty of Rome, *Paris, not Rome, was its Capital:* he actually would *dissociate* the Emperorship of Dioclesian from the Emperorship of Augustus purely on the ground of an internal political arrangement, and thus erect it into a *distinct* Seventh Head; though the CAPITAL of this incongruously fancied Seventh Head was, *not* Rome, but Nicomedia!

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III. In his various new interpretations of Prophecy, Mr. Elliott is far too hasty and too inconsecutive to be a safe guide. They will not bear the operation of what I have called SIFTING.

But, to this hastiness in jumping to conclusions, he has added, what, under *one* aspect, is still worse.

In the first edition of his *Horæ Apocalypticæ*, he *repeatedly* censured me, on the ground of my having put forth sundry most absurd interpretations which he duly particularised. Now would it be believed, that, *without a single exception*, EVERY ONE of these depreciating charges was *totally unfounded?* When remonstrated with on his unjustifiable conduct, he replied: that he had not my *Sacred Calendar of Prophecy* before him at the time, and that he had written from memory alone!

In his second edition, these groundless charges were *tacitly* omitted: and

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here, when he *had* my Work before him, and did *not* trust to his memory, I certainly cannot complain, that he has ascribed to me opinions which I never advocated; for, sure enough, I maintained, as I *still* maintain, that THE FRENCH EMPERORSHIP is the predicted short-lived and sword-slain and now revived Seventh Roman Head. But, though he now, *very briefly so as entirely to suppress my argumentative reasons*, truly states the prophetic character which I ascribe to THE FRENCH EMPERORSHIP; we have seen the utter futility of the ground on which he denies the propriety of the application.

"This single requirement of the symbol," says he; namely, the *Having Rome for a Capital:* "is, of itself a sufficient refutation, even did no other objections equally insuperable exist against them, of all the numerous speculations, which, sometimes not a little elaborate, have,

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in Greek Emperors and German Emperors of *quite other Capitals*, sought to trace the Apocalyptic Beast in its last or two last phases."

In a note he subjoins: "Faber would make the Seventh Head to be the Empire of the Napoleonic Dynasty, of which Empire the Capital was Paris."

It is quite true, that, on grounds only not mathematical, I pronounced THE FRENCH EMPERORSHIP to be the predicted Seventh Head, *future* when St. John wrote. *Here* there is no *misrepresentation*, though a copious amount of *suppression*. I readily admit, that, IF the *Having Rome for its Capital* is essential to the character of a Roman Head, Mr. Elliott is warranted in rejecting my interpretation. But, proverbially, your IF is a great peace-maker: and I venture to submit, that, if *my* exposition of the Seventh Head must be curtly rejected *because* Rome was not the Capital of

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the French Empire; Mr. Elliott's *own* exposition of it will form an admirable illustration of the *Proximus ardet Ucalegon.* The truth is: in each case alike, his objection is perfectly futile; and, though I reject his strange application of the Seventh Head, I reject it, *not* because Dioclesian made Nicomedia, instead of Rome, his Capital, but on a *totally different* ground. In fine, I consider his *untenable* objection as the *only* objection which can be urged against *my* exposition: and, therefore, I crave leave to retain it.

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APPENDIX II.

PARTLY as a matter of curiosity, but chiefly to exempt myself from what I specially dread, the *Charge of being a hasty visionary, who, rapidly and on no solid grounds, hazards a* GUESS *which* HAPPENS *to be confirmed*, I shall here subjoin, what I *wrote* some 36 years ago, and what I published in the year 1818.

I. "In the picture-history, the Wild-Beast appears with One of his Seven Heads wounded to death by the stroke of a sword. The consequence of the

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wound is the death of the Wild-Beast himself. Yet, notwithstanding his temporary death by the sword, the Wild-Beast revives.

"Now, in the pageant which was presented to the eyes of St. John, the Wild-Beast appeared to revive, *in consequence of his deadly wound being healed.* But it is manifest, that no such sight could have been beheld by the Apostle, unless the *identical* wound was healed, which had produced the death of the Wild-Beast. The wound, however, which was thus healed, was the wound which was inflicted on the short-lived SEVENTH Head. Therefore, the wounded short-lived SEVENTH Head must have appeared to St. John to be the *particular* Head which was healed. But the wounded short-lived SEVENTH Head has been shewn to be the short-lived FRENCH EMPERORSHIP, which was wounded to death by the sword of England. There-

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fore the FRENCH EMPERORSHIP is that mortally wounded SEVENTH Head, whose deadly wound is destined to be healed.—

"Thus are we apparently led, by the speaking machinery of the pictured hieroglyphic, to a very important conclusion: the conclusion, namely, that *the* SEVENTH *Head, which was mortally wounded by the sword, is the identical Head which is destined to be healed.*

"Nor am I here presuming to play the prophet. So far from it, I simply state, either the very words of the prophecy, or the inspired description of what St. John beheld in the picture-history.

"'The SEVENTH Head then, being the Head which was mortally wounded by the sword, is the Head which is destined to be healed. But, when this deadly wound is healed, then the Wild-Beast revives. Consequently, if we turn from the hieroglyphic to the angel's interpretation of it, the Eighth

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Form of Roman Government, under which the Wild-Beast ascends from the Abyss instinct with renovated life, or under which the Empire commences its third predicted term of re-existence: *that* Eighth Form of Roman Government, which is declared to be One of the preceding Seven (so that the symbol should have *no more* than Seven HEADS), must be the same as the short-lived SEVENTH Form; the same, therefore, as THE FRENCH EMPERORSHIP.—

"Here I would have it most carefully noted, that, with some very few special exceptions, the Prophetic Muse stoops not, in her lofty flight, to notice the fates and fortunes of *mere individuals*.—

"To this general principle in its application to *hieroglyphical picture-history*, I know but a single exception: and even *that* exception is more apparent than real. I subjoin the *apparent* exception.

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"The short-lived Seventh Head of the Roman Wild-Beast was represented, from first to last, by *a single Individual:* whence the actions of *the Individual* and the actions of *the Head* are necessarily coincident throughout. But still, in absolute strictness, I should not say, that the Seventh Head symbolised *the French Emperor Napoleon*, but *the French Emperorship* of which he happened to be the *sole* administrator.—

"On these solid grounds, I deem the future destiny of *the Individual*, who now wears out his hours on a sea-girt rock in the midst of the Atlantic, quite beneath the particular regard of the Prophetic Muse. Whenever THE FRENCH EMPERORSHIP is revived, it is less than of the least consequence, whether it be revived by Napoleon himself or by the son of Napoleon or by any other military adventurer. THE NAKED FACT OF ITS REVIVAL is, I fear, but too plainly

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foretold by the Voice of Inspiration: but THE TIME WHEN, and THE PERSON BY WHOM, are alike uncertain.—

"The *Rise of the Eighth Form*, in the verbal interpretation of the Angel, corresponds with the *Healing of the sword-slain Head* in the pictured hieroglyphic. For, by the *Healing*, the Wild-Beast is restored to life: just as, by the *Rise*, the Empire is restored to a state of political existence. But the sword-slain Head, thus destined to be healed, is THE FRENCH EMPERORSHIP: and, according to the Angel's interpretation, the *literal* mode, in which it will be healed, is by the Rise of an Eighth Form of Roman Government, which however is to be the same as One of the preceding Seven. THE FRENCH EMPERORSHIP, therefore, will be healed by the Rise of that Eighth Form, with which One of the preceding Seven will identify itself. Now it plainly

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cannot be *thus* healed, unless that *particular* Form out of the preceding Seven, which is to be THE SAME as the yet future *Eighth*, shall be the *Seventh* Form or THE FRENCH EMPERORSHIP: because, if the yet future Eighth were *any other* One out of the preceding Seven, the *Seventh* Form or THE FRENCH EMPERORSHIP plainly could not be healed by *its* Rise.

"Hence the grand Conclusion from the whole is immediately brought out:

"THE PREDICTED YET FUTURE EIGHTH FORM OF ROMAN GOVERNMENT WILL BE THE REVIVED FRENCH EMPERORSHIP."

Supplemental Third Volume to a Dissertation on the Prophecies. Dissert. i. sect. 4, pp. 78–92. Rivingtons, St. Paul's Church Yard, A.D. 1818.

II. I believe I am not the only person who, in one form or another, has anticipated the Future from the Past.

Mr. Fleming's case, or what has been

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called his prediction, is well known. To mention the living were inviduous; but, both Mr. Fleming, whose anticipation of the first French Revolution at a specified time was confirmed, at least in a fashion, by the events; and others likewise, who have anticipated what they deem the Rise of a Personal Antichrist, who should be the Sovereign of Rome and the Chief of the restored French Empire; *all* these strike me, whatever may be thought of the younger Napoleon, as having arrived at their conclusions from no legitimate and intelligible premises.

Hence, to whatever extent their anticipations may have been, or may be hereafter, verified, I cannot view such anticipations in any other light, than that of wholly unauthorised, and therefore mere *lucky*, specimens of pure guess-work. But, in truth, when sifted, they can scarcely be said to possess

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